than a hundred stripes into a fool.[21]

R. Johanan further said in the name of R. Jose: Three things did Moses ask of the Holy One, blessed be He, and they were granted to him. He asked that the Divine Presence should rest upon Israel, and it was granted to him. For it is said: Is it not in that Thou goest with us [so that we are distinguished, I and Thy people, from all the people that are upon the face of the earth].[22] He asked that the Divine Presence should not rest upon the idolaters, and it was granted to him. For it is said: 'So that we are distinguished, I and Thy people'. He asked that He should show him the ways of the Holy One, blessed be He, and it was granted to him. For it is said: Show me now Thy ways.[23] Moses said before Him: Lord of the Universe, why is it that some righteous men prosper and others are in adversity, some wicked men prosper and others are in adversity? He replied to him: Moses, the righteous man who prospers is the righteous man the son of a righteous man; the righteous man who is in adversity is a righteous man the son of a wicked man. The wicked man who prospers is a wicked man son of a righteous man; the wicked man who is in adversity is a wicked man son of a wicked man.

The Master said above: 'The righteous man who prospers is a righteous man son of a righteous man; the righteous man who is in adversity is a righteous man son of a wicked man'. But this is not so! For, lo, one verse says: Visiting the iniquity of the fathers upon the children,[24] and another verse says: Neither shall the children be put to death for the fathers.[25] And a contradiction was pointed out between these two verses, and the answer was given that there is no contradiction. The one verse deals with children who continue in the same course as their fathers, and the other verse with children who do not continue in the course of their fathers! — [You must] therefore [say that] the Lord said thus to Moses: A righteous man who prospers is a perfectly righteous man; the righteous man who is in adversity is not a perfectly righteous man. The wicked man who prospers is not a perfectly wicked man; the wicked man who is in adversity is a perfectly wicked man. Now this [saying of R. Johanan][26] is in opposition to the saying of R. Meir. For R. Meir said: only two [requests] were granted to him, and one was not granted to him. For it is said: And I will be gracious to whom I will be gracious, although he may not deserve it, And I will show mercy on whom I will show mercy,[27] although he may not deserve it.[28]

And He said, Thou canst not see My face.[29] A Tanna taught in the name of R. Joshua b. Korhah: The Holy One, blessed be He, spoke thus to Moses: When I wanted, you did not want [to see My face][30] now that you want, I do not want. — This is in opposition to [the interpretation of this verse by] R. Samuel b. Nahmani in the name of R. Jonathan. For R. Samuel b. Nahmani said in the name of R. Jonathan: As a reward of three [pious acts][31] Moses was privileged to obtain three [favours]. In reward of 'And Moses hid his face', he obtained the brightness of his face.[32] In reward of 'For he was afraid', he obtained the privilege that They were afraid to come nigh him.[33] In reward of 'To look upon God', he obtained The similitude of the Lord doth he behold.[34]

And I will take away My hand, and thou shalt see My back.[35] R. Hama b. Bizana said in the name of R. Simon the Pious: This teaches us that the Holy One, blessed be He, showed Moses the knot of the tefillin.[36]

R. Johanan further said in the name of R. Jose: No word of blessing that issued from the mouth of the Holy One, blessed be He, even if based upon a condition, was ever withdrawn by Him. How do we know this? From our teacher Moses. For it is said: Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.[37] Though Moses prayed that this might be mercifully averted and it was cancelled, [the blessing] was nevertheless fulfilled towards his children. For it is said: The sons of Moses: Gershom and Eliezer . . . And the sons of Eliezer were Rehabia the chief . . . and the sons of Rehabiah were very many.[38] And R. Joseph learnt: They were more than sixty myriads. This is to be learnt from two